



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Alif Lamm. Meem*<sup>1</sup>.
2. The Book's<sup>x</sup> descending,<sup>2</sup> no suspicion (*is*) in it<sup>x</sup> from the worlds' Lord.
3. Or they<sup>z</sup> say: *iftraho* ([*he*] *crafted it*<sup>x</sup> *as a lie for fraudulent end*); rather it<sup>x</sup> (*is*) *the right from your Lord*; to warn [*you*]<sup>x</sup> a people not *atahum* (*came to them*) of *na'theeren* (*iterative warner*) of before you<sup>g</sup>; *la'alla* (*craving currently unavailable deed that/ perhaps*) they *yahtadoona* (*they<sup>x</sup> find and accept the divine-guidance*).
4. Allah Who[*He*] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> and what (are) between them both in six days; afterwards *istawa*<sup>3</sup> ([*He*] *set Himself*) on The *Arshe*<sup>4</sup> (*Throne of Kingship*); not for you <sup>b</sup> of lesser than/- without Him of a *wa'leyen* (*guardian/ ally*) and nor an intercessor; do then not bethink you<sup>z</sup>.
5. Disposes [*He*] the matter from the Heaven<sup>w</sup> to the Earth<sup>w</sup>; afterwards *ya'arojo* ([*it*<sup>x</sup>] *curvilinearly ascends*) to Him in a day, [*was*] its<sup>x</sup> *meqdara* (*measurement/ fating-gauge/ standard*) a thousand-[*year*<sup>w</sup>] of what you<sup>z</sup> count.
6. *Tha'leka* (*afar-that-it/*)<sup>x</sup> (*is*) the invisible<sup>x</sup> and the visible<sup>w</sup> Knower, The Mighty *Ar-Raheemo* (*The iterative mercy Giver*).
7. Who *ahasana* ([*He*] *excellently and beautifully-made*) every- thing [*He*] created it<sup>x</sup>; and [*He*] began [the] mankind's creation of a mud.
8. Afterwards [*He*] made his progeny of an extract<sup>w</sup> of a water *ma'heen*<sup>5</sup> (*that which is: feeble/ minuscule/ vile*).
9. Afterwards *sanwa* ([*He*] *erected/ evened/ set*) him and blew [*He*] in him of His *Rou'he* (*Soul*)<sup>w</sup>; and made [*He*] for you <sup>b</sup> the hearing and the *abssa'ra* (*insights/-*

<sup>1</sup> See the *Lexicon* attached to this *Translation* for commentary on this.

<sup>2</sup> The word “تَنْزِيلٌ” has several meanings, among them: (1) gradual revelation, (2) descending, and (3) array. See *التاج*.

<sup>3</sup> The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the “how” did He “istawa” is not knowable*, because there is *nothing to compare Allah with to know the “how” of His action*.

<sup>4</sup> See the *Lexicon* attached to this *Translation* for more elaboration on this vital and wondrous word.

<sup>5</sup> The word “*maheen*” is singular, masculine, objective, noun meaning: *that which is feeble, minuscule, and despicable*.

*discernments) and the *af'edata* (keen-preoccupation of the hearts); little when<sup>o6</sup> thank you<sup>z</sup>.*

وَالْأَفْعَدَةَ قَلِيلًا مَا تَشْكُرُونَ

وَقَالُوا إِذَا ضَلَّلْنَا فِي الْأَرْضِ أُعْنِي  
لَفِي خَلْقٍ جَدِيدٍ بَلْ هُم بِلِقَاءٍ  
لَهُمْ كَفَرُونَ

\* قُلْ يَتَوَفَّنُكُمْ مَلَكُ الْمَوْتِ الَّذِي  
وَكَلَّ بِكُمْ ثَدَّ إِلَى رَبِّكُمْ  
نَرْجُونَ ﴿١١﴾

وَلَوْ تَرَى إِذَ الْمُجْرِمُونَ نَاكِسُوا  
رُءُوسَهُمْ عَنَّدَ رَبِّهِمْ رَبَّنَا أَبْصَرَنَا  
وَسَمِعَنَا فَارْجَعُنَا تَعْمَلُ صَلِحًا  
إِنَّا مُوقِنُونَ

وَلَوْ شِئْنَا لَأَتَيْنَا كُلَّ نَفْسٍ هُدًنَاهَا  
وَلِكُنْ حَقَّ الْقَوْلُ مِنْ لِأَمْلَانَ  
جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسُ  
أَجْمَعُونَ

فَدُوقُوا بِمَا نَسِيَتُمْ لِقاءَ يَوْمَ كُمْ هَذَا  
إِنَّا نَسِيَنَاكُمْ وَذُوقُوا عَذَابَ  
الْخَلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

إِنَّمَا يُؤْمِنُ بِعَائِدَتِنَا الَّذِينَ إِذَا  
ذُكِّرُوا هُنَّا حَرُوا سُجْدًا وَسَبَحُوا  
بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

تَتَجَافِ جَنُوَبُهُمْ عَنِ الْمَضَاجِعِ  
يَدْعُونَ لَهُمْ خَوْفًا وَطَمَعاً وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ

<sup>6</sup> This “ما” is to intensify the paucity of the thanks. See *اعراب القرآن*, لمحمد صافي

<sup>7</sup> The word “ضلنا” has dual meanings: we *perished* or *strayed*. See اللسان. Both could apply.

<sup>8</sup> The particle “ب” in “بكم” commands fourteen different meanings, among them “the superiority,” as indicated here, means “over” See مفهی اللیب

<sup>9</sup> The particle لـو “لو” since it is a *future-connected* verb, probable to occur and *not* sure it’s a present occurrence, such a لـو “لو” amounts to “if” or “when.” See ابن هشام **معنى اللبيب**, ابن هشام

<sup>10</sup> The word "mugenoon" is masculine, plural subjective noun meaning those who are in certitude.

<sup>11</sup>The "in" of the *القسم* = "الـ" of *الامان*, is a *juratory* amounting to "الـ التاكيد" = *i.e. affirmation*, expressed here by "assuredly".

<sup>12</sup> The word “نسى” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of cast off or ceased to pay attention to. The second meaning especially applies with respect to the second usage of the word “forgot” in this sentence, where Allah says: “We forgot you,” as Allah does *not* forget, but He chooses to *ceases paying attention to something*.

13 Ibid.

<sup>14</sup> By saying “*subhana Allah*,” they are saying: *we single Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

<sup>15</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter ω when added to a word..

17. So not knows a self<sup>w</sup> what (*had been*) hidden for [them]<sup>16</sup> of *qurrata'ayonen*<sup>17</sup> (*eyes'-cooling for bounteous satisfaction*)<sup>w</sup> are quital by what they<sup>z</sup> were working.

فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ قُرْبَةٍ  
أَعْيُنٌ جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ

18. Is then who<sup>p</sup> [he] [was] a believer like who<sup>p</sup> [he] [was] *fa'seqan* (*a rebel vis-à-vis Allah's command*), not level/even they<sup>z</sup>.

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ  
فَاسِقًا لَا يَسْتَوْدَنَ

19. As-to whom<sup>r</sup> believed they<sup>z</sup> and worked the righteous-works<sup>w</sup> they<sup>z</sup> then for them (*is*) the abode-/lodging gardens<sup>w</sup> *nozolan*<sup>18</sup> (*hospitality-abode*) by<sup>19</sup> what they<sup>z</sup> were working.

أَمَّا الَّذِينَ إِمَانُوا وَعَمِلُوا الصَّالِحَاتِ  
فَلَهُمْ جَنَّتُ الْمَأْوَى ثُلَّا بِمَا  
كَانُوا يَعْمَلُونَ

20. And as-to whom<sup>r</sup> *fasago* (*they<sup>z</sup> rebelled vis-à-vis Allah's command*) then their abode/lodging (*is*) The Fire<sup>w</sup>; every-when they<sup>z</sup> wanted to exit from it<sup>w</sup> (*had been*) returned they<sup>z</sup> in it<sup>w</sup> and (*had been*) said for them: let-taste you<sup>z</sup> The Fire's<sup>w</sup> torment which<sup>x</sup> you<sup>c</sup> were by it<sup>w</sup> denying.

وَأَمَّا الَّذِينَ فَسَقُوا فَمَا وَنَهُمُ النَّارُ  
كُلَّمَا أَرَادُوا أَنْ خَرَجُوا مِنْهَا أَعْيَدُوا  
فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ  
الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ

21. And surely assuredly<sup>20</sup> [We] (*make*) them taste of the torment the least, lesser than the torment the biggest, *la'alla* (*craving currently unavailable deed that/- perhaps*) they return they<sup>z</sup>.

وَلَنْ يَنْدِيقُوهُمْ مِنَ الْعَذَابِ الْأَدْنَى  
دُونَ الْعَذَابِ الْأَكْبَرِ لِعَلَيْهِمْ  
يَرْجِعُونَ

22. And who<sup>a</sup> (*is*) wronger<sup>21</sup> than who<sup>p</sup> [he] (*had been*) reminded by his Lord's *Aya'te*<sup>w</sup> (*messages*); after-wards [he] shunned *a'n* (*off*) it<sup>w</sup>; verily We (*are*) of the criminals (*are*) revengers/revenging.

وَمَنْ أَظْلَمُ مِنْ ذِكْرِ بِغَايَتِ رَبِّهِ  
ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ  
الْمُجْرِمِينَ مُنْتَقِمُونَ

23. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded*) *Mosa* (*Moses*) the book; so let-not be[you<sup>s</sup>] in a dubitancy<sup>w22</sup> of *leqa'ebe* (*meeting with*) its<sup>x</sup>/him; and *ja'alna* (*We made*) it<sup>x</sup>/him a divine-guidance<sup>x</sup> for Israel's sons.

وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ فَلَا  
تَكُنْ فِي مُرْبَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ  
هُدًى لِبَنِ إِسْرَائِيلَ

24. And *ja'alna* (*We made*) of them principals, they<sup>z</sup> divinely-guide by Our command *lamma* (*when/in as much as*) *ssabaro* (*held on patiently they<sup>z</sup>*); and they<sup>z</sup> were by Our *Aya'te*<sup>w</sup> (*messages*) *youqenona* (*believe with certitude they<sup>z</sup>*).

وَجَعَلْنَا مِنْهُمْ أُبَيْمَةً يَهُدُونَ بِأَمْرِنَا  
لَمَّا صَبَرُوا وَكَانُوا بِغَايَتِنَا  
يُوقِنُونَ

<sup>16</sup> The pronoun “**هُمْ**” in “**لَهُمْ**” refers to the *believers* mentioned in the preceding two *Ayat*.

<sup>17</sup> The statement: “**قرة أعين**” is a *rather lofty and elegant Arabic tongue expression* meaning the eyes' tears have “*cooled*” and *ceased to flow* and *became quiet and still*, *bounteously rejoicing* for what they saw. In other word: the one with such eyes became rather happy.

<sup>18</sup> The word “**ثُلَّا**” has several meanings: (1) hospitality, (2) hospitality needs and trappings for guests, (3) the guest-resident/abode, (4) residence itself, (5) pension place, (6) lodging place for travelers, (7) the yield of a cultivated land.

<sup>19</sup> The particle “**بِ**” in “**بِمَا**” in this *Ayah* is “**بِ** **الْمُقَابَلَةِ**” = “*in exchange for* **بِ**” and *not* “**بِ** **السَّبَبَةِ**” = “*the causative or because of* **بِ**.” The reason for this is the *Hadeeth* which, I do not remember its exact wording, but generally it says: *none of you shall enter Paradise by his work, unless Allah plunged him by His mercy*. So, if some thing is given *in exchange* for some thing else, the giver is *also capable* of giving that same thing or *part of it* or *more than it* for free.

<sup>20</sup> The “**لِلْ**” in “**لَهُمْ**” is *ajuratory*” = “*amounting to*”, i.e. *affirmation, expressed here by “assuredly”*.

<sup>21</sup> See the *Lexicon* attached to this *Translation* for “**ظَالِمٌ**” = “*injustice-doer*” and “**أَظْلَمُ**” = “*wronger*.”

<sup>22</sup> The word “**مَرِيَةٌ**” strictly linguistically speaking, is “**الشَّكُّ**” **اللسان، والهادي، والتابع**. See “**الشَّكُّ**” **مَرِيَةٌ**. Although some scholars, say it is “**مَرِيَةٌ**” **التردد في الشيء**,” which is the *result* of the “**مَرِيَةٌ**” and not the “**مَرِيَةٌ**” itself.

25. Verily your <sup>t</sup> Lord, He decides/sunders among them, The *Qeyamatey*'s<sup>w</sup> (*Judgment's*) Day, in what they<sup>z</sup> were in it<sup>x</sup> differing they<sup>z</sup>.

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ مُخْتَلِفُونَ ﴿١٦﴾

26. Has [and] not divinely-guided for them how-many<sup>23</sup> We perished of before them of the generations; they<sup>z</sup> walk in their dwellings; verily in *tha'leka*(*afar-that-it/*)<sup>x</sup> surely(are) *Aya'ten*<sup>w</sup>(*messages*); do then not hear they<sup>z</sup>.

أَوَلَمْ يَهْدِهِمْ كَمْ أَهْلَكَنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَكِنِكُمْ إِنَّ فِي ذَلِكَ لَذِيْتَ أَفَلَا يَسْمَعُونَ ﴿١٧﴾

27. Have not they<sup>z</sup> seen(*that*) surely We drive the water<sup>x</sup> to the land<sup>w</sup>[the]*juro'ze* (*barren/ without vegetation*); then *nokhrejo*([*We*]produce/ emerge) by it<sup>x</sup> *zar'an* (*green standing crops just before harvesting, or the vegetation after sprouting*), eat from it<sup>x</sup> their *an'aamo*<sup>w</sup> (*cattle/ sheep/ goats/ camels*)<sup>w</sup> and themselves<sup>w</sup>; do then not they<sup>z</sup> discern/sight.

أَوَلَمْ يَرَوْا أَنَّا نَسُقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزُ فَنَخْرُجُ بِهِ زَرْعاً تَأْكُلُ مِنْهُ أَنْعَلْمُهُمْ وَأَنْفَسُهُمْ أَفَلَا يُبَصِّرُونَ ﴿١٨﴾

28. And they<sup>z</sup> say: when (*is*) this the opening<sup>x24</sup> (*overwhelming victory*) *en(if)* you<sup>c</sup> were *ssa'deqena* (*always-truth-enforcers*).

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩﴾

29. Let-say [*you<sup>s</sup>*]: day (*of*) the opening<sup>x25</sup> (*over whelming victory*) neither benefits whom<sup>r</sup> unbelieved they<sup>z</sup> their belief and nor they (*are to be*) reprieved.

فُلَّ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُرُبُّ يُنْظَرُونَ ﴿٢٠﴾

30. So let-[*you<sup>s</sup>*] shun *a'n* (*off*) them and let-wait [*you<sup>s</sup>*]; verily they (are) *muntadheroona*<sup>26</sup> (*they are waiting*).

فَأَعْرِضْ عَنْهُمْ وَأَنْتَظِرْ إِنَّهُمْ مُنْتَظَرُونَ ﴿٢١﴾

<sup>23</sup> The word “مَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

<sup>24</sup> The word “فتاح” means “overwhelming victory, i.e. victory, plus besting and ruling” see *الراغب*.

<sup>25</sup> Ibid.

<sup>26</sup> The word “muntadheroon” is *plural, masculine subjective noun*. +